The Church School Teacher

ume XXV FEBRUARY 1956 Number 2

PACIFIC ... THEOLOGICAL SEMINARY

A MAGAZINE FOR CHURCH SCHOOL WORKERS

THE CHURCH SCHOOL TEACHER

VOL. XXV No. 2
FEBRUARY 1956

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Published and printed monthly except during July and August by the Augustana Book Concern, 639 38th St., Rock Island, Ill., under the auspices of the Board of Parish Education of the Augustana Lutheran Church. LAEL H. WESTBERG, Editor, 2445 Park Avenue, Minneapolis 4, Minnesota. Yearly subscriptions: five or more to one address, $1.00 each. Single subscriptions, $1.25. In changing address give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., at the special rate of postage provided in Par. 4, Sec. 358, P. L. & R., Act of February 28, 1925. PRINTED IN U. S. A.

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Just a Few Words

By THE EDITOR

EASTER falls on April 1 this year. Pentecost on May 13. And Ash Wednesday on February 15 opens the door to Lent.

Searching Ourselves

"Basically, keeping Lent means searching ourselves for faults and weaknesses in the light of Christ's perfect life—wanting to be rid of sin—accepting God's forgiveness —turning over our lives for Him to redeem. If fasting or giving up something helps us to concentrate on thus keeping Lent, such acts are useful. But if we fast to appear good to God and our friends (works righteousness) then such things are injurious."

I wrote that some years ago in a tract entitled "Lent and the Church School" and suggested seven ways for keeping Lent. You can get the tract and the seven suggestions from your publisher for 80 cents per 100!

But right now I am more eager that you follow me in suggestion number eight which should have been added long ago. It is definitely a "works" suggestion, not a giving-up rule, to be sure, but a giving-in plan. This is it: During Lent 1956 give in to that deep down desire that has been haunting you to carry on an evangelism campaign in your community. Do it in the name of your church school. Do it as a church school staff.

Originally Evangelism

Evangelism should be at home in the church school. The Sunday school movement originally was an evangelism campaign to win and instruct children. Robert Raikes combed the streets for

children, gathered them, and instructed them in the gospel. Nor does our Lutheran doctrine of baptism preclude evangelism. On the contrary, it demands it. The nurture of the child in the gifts received in baptism makes secure the evangelism of the child, but Christ's command is to make disciples, baptize and teach. The three may not be separated.

The Bright Spot

What is true for the children of the church and community holds for the adults of church and community as well. Neither the evangelization nor the instruction of adults may be abandoned to evangelism committees. The church school staff must work with such committees. But it dare not say, "Evangelism is your special job."

In the statistics of most Lutheran church bodies the bright spot is the gain in church school enrollment. It could be dazzling. At present some 36% of our adults attend Sunday School, for example. This percentage should be much higher. Giving in to the demand of the spirit of evangelism could make it so. Giving in might mean you should set up a goal for Lent, 1956—50%, perhaps. Make it 60% next year, and so on.

Elsewhere in this issue is reviewed one of our many courses for adults. Start your evangelism campaign around this course.

Next, give in to the spirit of evangelism and go out for the families in your communities. What is the open door to the average parent? The child. What strikes a responsive chord in the parent? A way to help his child. What better way than for both parent and child to go to Sunday School and church together. Almost every radio station, T. V. channel, public servant and newspaper is supporting you this year. Take advantage of it. Work while it is yet day.

Too Much Specialization

The church school originally included evangelism in its basic program. The tendency of late years has expressed the following attitude: "Bring us your children. We will teach them." Such specialization has placed the church school outside Christ's missionary program. The church school needs to get back lest evangelism lose the undergirding provided only by the patient personal day by day, week by week Christian instruction.

A Billy Graham convert I met at a spiritual retreat in England last summer told me he had been brought to Christ by Billy Graham. But I noticed he could helplessly recite only a few emotion-

ally-wrought formulas. And he avoided both our instruction hours and worship. One sensed immediately how desperately he needed the nurture of Christian instruction. He will drift away if he does not get it. The church school must step in to save this man. How doubly effective, I thought, if the church school itself had been the agency of evangelism. How doubly effective if our Lutheran church in America would give in and get out to evangelize.

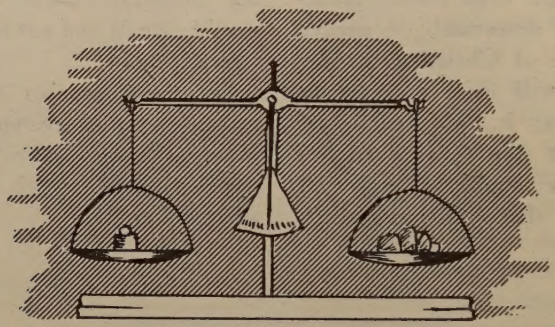
Suggestion number 8? Give in to the spirit of evangelism. Ah, what an Easter and what a Pentecost it could be this year. And what a Lent!

FROM "CHRISTUS"

My work is finished; I am strong
In faith, and hope, and charity;
For I have written the things I see,
The things that have been and shall be,
Conscious of right, nor fearing wrong;
Because I am in love with Love,
And the sole thing I hate is Hate;
For Hate is death; and Love is life,
A peace, a splendor from above;
And Hate, a never ending strike,
A smoke, a blackness from the abyss
Where unclean serpents coil and hiss!
Love is the Holy Ghost within;
Hate the unpardonable sin!
Who preaches otherwise than this
Betrays his Master with a kiss!

—HENRY WADSWORTH LONGFELLOW
from "CHRIST IN POETRY"

From Your Director



By L. H. WESTBERG

THE age-old problem of science versus religion has not been laid away to rest permanently. In each generation it rears its head. It is here again. Seven hundred public school teachers polled by the American Council on Education's Committee on Religion and Public Education indicated the need for audio-visual aids to assist teachers in public schools in dealing with religion in its relationship to a number of subjects in the curriculum. One of the subjects was science. In exploring possibilities to help produce audio-visuals in religion and science the Department of Religion and Public Education of our National Council of Churches asked seven qualified persons for reactions. I think you will be interested in some of their responses. What questions are you getting from your pupils? Let me know. Perhaps we could run a symposium of your replies.

Most of the persons written to were scientists. One said that there is need to show that there is always, and properly, a tension between the philosophy of science and the theology of revelation. However, scientific endeavor really originated, he says, under the dynamic impact of the Hebrew-Christian faith, and adds that the use of imagination in discovery is a work of the Spirit.

A college professor writes that students have had trouble with the "round earth" every decade he has taught, and adds that there are still communities where the

religious leaders believe the Bible literally when it refers to "the four corners" of the earth. He also indicates that Ussher's chronology makes a problem for some students who do not realize that this dating of the creation (4004 B.C.) is only that of a chronology hobbyist of about 1650 A.D. and is included in only some editions of the Bible as a marginal note. That the chronology is being perpetuated by some teachers is shown by a review of some of the latest Missouri Synod parochial school text books. The earth, of course, is very old.

Unnecessary Tension

The same professor makes three other observations. One is that students have difficulty with the number of days in creation, i. e., that the universe was created in exactly 7 days of 24 hours each. He suggests that young people should be shown the various meanings of the Hebrew word for day (*yom*) and that a comparison should be made of our many meanings of "day" which are understood not as 24 hour periods, for example the school day, night and day, etc. The second observation concerns the phrase, "God made man in His own image," to show that it does not require the interpretation that God has physical features, organs, physiological processes, and the like. The third observation is about evolution concerning which he says that if young people find pastors and Christian teachers stating "if you believe in evolution you deny God," the intelligent ones will alter their faith to fit the facts, and many of them will go too far to doubt the Bible as a whole, since they are told "you must either believe the Bible or the biology books; you cannot believe both."

What Does Bible Really Say?

Another teacher calls attention to the following:

1. Healing the sick. The doctor uses science of medicine, but there is still good reason to pray for the sick one to get well.

2. Treatment of mental disorders. Our psychiatrists use modern methods of treatment. Yet Christ may still be called upon to help in "casting out the devil," as He often did.

3. Contagions and plagues. The old idea was that these were "the wrath of God." Today this idea has been replaced by Pasteur's discovery of germs as the cause of plagues. This discovery, the teacher says, is not evil in the sight of God. It is a use of His wisdom in creating these medicines. It is by His grace that we are permitted to discover them.

4. A wholesome attitude to-

ward Bible study. We should study to find out what the Bible really says, rather than accept a shallow interpretation. He quotes 2 Timothy 2:15, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

What questions about science and religion are you getting from your pupils?

God and Man

Once in London during the war I asked a group of young people if they would answer a question quickly, without reflection. "O.K.," they said.

"The question," I said, "is this: Do you think God understands radar?" They all said, "No," and then, of course, roared with laughter as they realized how ridiculous the answer was! But the "snap answer" showed me what I suspected—that at the back of their minds there was an idea of God as an old gentleman who lived in the past and was rather bewildered by modern progress.

From *Plain Christianity*
by J. B. PHILLIPS

Director's Column

By R. A. VOGELEY

WHETHER you are following our suggestions for the Congregational Training Program or not it is essential for every teacher to know the importance of attitudes and the factors which influence attitudes.

As you prepare for and enter another Lenten season what is your attitude about

sin
repentance
forgiveness and life?

Lent brings into sharp focus the wonder of God's love and grace. Sometimes I am afraid a few of us gospel-hardened sinners look at this as old stuff. That is one attitude. There is another. We can hear again with deeper appreciation and study with greater understanding what Christ has done for us. All of us need to have our minds more completely in us in order to influence our own attitudes and cause us to live as He would have us live.

Our regular lessons enable you to influence the attitudes of the members of your class. Make the most of the opportunities in this Lenten season to influence the attitudes which should result in acts of Christian love and service.

Weekday Church School

If your weekday church school, children of the church, or Junior Lutherans meet every week, and you are following our integrated program, you should now be using the lesson series, "Missionary Heroes."

Vacation Church School

It is not too early to be reminded that our regular vacation school series for 1956 is "My Christian Faith."

We are glad to announce that this year the Wartburg Press will issue material for use in the nursery class of the vacation school. This course has been written by Miss Clara Kemler. The title of the teacher's guide is "We Learn to Know Jesus in the Nursery Class." More information will be

given in the May issue of the CHURCH SCHOOL TEACHER, as well as in the regular releases issued by the Wartburg Press.

"STEPS"

Many of our congregations have already ordered a regular supply of our new resource in stewardship education. We had announced that in co-operation with the Department of Stewardship and Finance we would provide material each month which may be given to the members of your Sunday school. A sample copy of "STEPS," the title for our Stewardship Education Program releases, was sent to our congregations in December. Perhaps some teachers, pastors, and superintendents have not discussed the value of distributing this 8½ x 11 printed resource which each month will bring a different phase of our church-wide work. This material is free. If you have not placed your order for "STEPS" please do so with the Board of Parish Education.

Knowledge

I thought I knew life
and had a philosophy,
but then sorrow came
and I knew that I
had neither thought
nor lived
before.

—DR. JOHN HELMER OLSON

Freedom, the Will, and Christian Character

By A. D. MATTSON

THE subject of this article is one of the most difficult subjects of Christian theology. Varying answers to the questions involved have created new denominations in the history of the Church and a variety of theological schools. There are no neat and easy answers to all the questions which may be asked about these matters and, yet, the subject is of vital importance to the church school teacher and to all Christians.

Not a Slave

Freedom involves a condition where man is not held in forcible restraint. The free man is one who is not a slave under any external power or authority. The free man must act spontaneously and in accordance with his own nature and desires.

Freedom is a very significant word and concept in the modern world and there are many who pay lip-service to the ideal who have no understanding of what it means. Almost every newspaper and magazine has something to say about the "free world." Totalitarian dictatorships have arisen in our generation to challenge "the freedom-loving peoples of the world." Freedom is the great watchword of democracy and democratic institutions. Democracy stands for freedom of person, freedom of speech, freedom of assemblage and freedom of the press. The Bill of Rights of our Constitution was written in order to insure freedom. It is therefore important that we should understand the meaning of freedom and what it involves.

The Truth

Our Christian faith also has something to say about freedom. Jesus said, "Ye shall know the truth, and the truth shall make

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you free" (John 8:32), and, "If the Son shall make you free, ye shall be free indeed" (John 8:36). In the Letters of Paul the great apostle often exults in the freedom which he had in Christ and the other portions of the New Testament do likewise. Freedom is, therefore, also a great word in our Christian vocabulary. The fact is that the secular world got its conception of freedom from religion.

Not Freedom From God

As Christians we must say to the world that freedom does not mean freedom from God. I have been in both Russia and Germany during the time that the Christian Church has been under persecution by the powers of the State. It gave me a terrible sense of depression to witness that cross but I reminded myself of the fact that no dictator and no temporal power would ever be able to drive God out of either Russia or Germany. In many instances they have been able to drive the institutional Church and Christian people underground, but I knew that God was there and that He was going to remain. The fact that men do not recognize God does not mean He has abdicated.

Our Christian faith asserts the sovereignty of God. There is a God in heaven who reigns. He is the Lord, the Absolute Monarch and the Determiner of the destiny of nations and peoples. If God cannot reign in grace and mercy, He will rule in judgment, but sovereignty belongs to Him. He will have the last word and the victory is His. It matters not whether man likes it or wants it, he is always under the sovereignty of God. Man cannot flee from or escape from God. Freedom can never mean freedom from God. Little man cannot dethrone his Creator. This we must announce to the world. We must say to all men that they are subject to God's will and ultimately they are in absolute bondage to that will.

Human Responsibility

This does not mean that man is some kind of an automaton or robot. Having asserted the sovereignty of God we must in the same breath assert the fact of human responsibility. If we cannot reconcile these two facts in a logical formula we shall have to accept the paradox and be satisfied with it. Christian experience and faith give us both sides of the paradox and both are true.

In this connection we must understand that everything that we have and everything that we are is a gift from God. Therefore whatever we will or whatever we do can never be thought of as

something meritorious on our part. Everything that we are or have, including our salvation, is a gift from God. The experience of Christian salvation bears unmistakable testimony to the fact that we have been "laid hold of by God." He took the initiative. The influences which have been brought to bear upon our lives for our salvation were not our work. They were here before us and they will remain after us. Were it not for these spiritual influences which were here to meet us we would have been helplessly and hopelessly lost. The Means of Grace were here, the Church was here, there were Christian Sunday School teachers, and we had Christian friends which served as channels for God's grace to touch our lives. It is God through the presence of His Spirit who saves but man is still responsible because he can say no to God. Man can assume a negative attitude to the spiritual influences with which he is surrounded. All figures may be weak at some point but we can think of a physician offering a patient a curative remedy. If the patient is cured, the help was not in the patient himself but came from the remedy. However, if the patient refuses to take the medicine, he is responsible for his own illness. So it is God who saves while our responsibility remains.

When the grace of God elicits a positive response from man such response is the work of God. Such a response we call faith and faith is man's saying "yes" to God. Such faith is the work of God in us for faith is a "gift of God" (Eph. 2:8). It is God who calls it forth. Such faith is intimately associated with character and will. If we have faith in something, we must be devoted to the things for which the object of faith stands. If there be faith in God, we will also commence to will the things which God wants. At this point is where we find Christian freedom. Christian freedom is not license. It is not liberty to sin and then to trust God for forgiveness. The grace of God is no cloak for maliciousness. Christian freedom consists in the agreement of the human will with the divine. When the human will has been laid hold of by the divine and man comes to want to do the things which God wants him to do, there is no restraint any longer. Man is then free and has attained to the highest type of freedom and the only freedom which really exists. Freedom exercised so as to violate the laws of health does not lead to real freedom. It leads rather to bondage under disease. In like manner, spiritual freedom does

not consist in the ability to sin, but in finding oneself in harmony with God. This is also Christian character. Paul speaks of himself as the bondservant or slave of Jesus Christ but he exults in his freedom in Christ. He was most free when he was bound by his devotion to the things of Jesus Christ. The way to absolute freedom in every realm of life is absolute obedience to God and His will. This is the only freedom that man can ever enjoy. What a challenge to the Church School teacher in ministering to the needs of youth!

Other Gods

The people of Israel had forsaken God for Ashtoreth, Chemosh and Milcom. We call that idolatry—and we still practice it.

A famous Chinese gentleman stood in the New York Stock Exchange not so long ago, after having visited our half-empty churches. He was so impressed with the furore and intensity of the Exchange that he cried, "Ah, this is their real religion! This is what they care about!" Well, is it?

Wouldn't you say that we are worshiping Mars, the god of war, as much as we worship Jesus Christ? Every able-bodied boy in the country may be forced to give two years of his life to the art of war; how many give two years to Jesus Christ?

Others worship Bacchus; they live to have a good time.

Others worship the god of the machine, or the god of the cash register, or the god of athletics, or . . . How many more can you supply?

Frank S. Mead in
TARBELL'S TEACHERS' GUIDE 1954
(Fleming H. Revell Company)

Go West for an Audio-Visual Vacation

THE 1956 International Workshop in Audio-Visual Christian Education will be held in California on the campus of the University of Southern California August 18-24. The workshop is open to all persons who are looking for new and better tools to teach Christian truths. If you live in the west or want to take your vacation in the west around such a workshop, you will have a wonderful time. Usually the International Workshop is held at Green Lake, Wisconsin. But this year it journeys to the west to give persons ordinarily unable to attend a better opportunity to share in the significant program.

The Program

The special emphasis in 1956 will be "Better Audio-Visuals for Better Church Work." The program is scheduled as follows: Saturday, August 18, is for registration. At 4:00 p. m. the workshop begins with an opening assembly. In the evening there will be a second assembly with an address and a discussion of the workshop theme. Following this, new audio-visual productions will be reviewed. On Sunday, August 19, the delegates will worship at the churches of their choice. In the afternoon they will go to the various groups to begin the workshop. On other days the groups will meet during the morning. Sunday evening will be given over to a general assembly featuring the reviewing of new audio-visuals.

And

Monday, August 20, through Thursday, August 23, the workshop is scheduled in this fashion:

8:15 a.m. Presentations using audio-visual materials related to various phases of church work will be made to the entire workshop. Worship will be an integral part of this session.

10:00 a.m. A two hour fifteen minute session for the work groups. The delegates will divide into work groups according to the type of vocation or interest.

1. Workers with Children.
2. Workers with Youth.
3. Workers with Adults. (Men's and Women's groups)

4. Evangelism.
5. Home Religious Education.
6. Community Use of Radio and TV.
7. Local Church Audio-Visual Co-ordinators and Counsellors.
8. Synod and Conference Audio-Visual Co-ordinators.
9. National Audio-Visual and Broadcast Co-ordinators.
10. Workers Serving Other Nations.

3:00 p.m. An hour and a half session for skill groups (Monday, Wednesday and Thursday). Here these fascinating subjects will be dealt with: 16 mm film production, filmstrip production, television production, radio production, recording, equipment operation training, script writing, making and using inexpensive audio-visuals and graphics, and the study of audio-visual sales conferences. On Tuesday the afternoon will be devoted to seeing a religious motion picture being produced at a commercial studio, sound studios and laboratories, a major theatrical production studio, Hollywood and possibly Disneyland.

7:00 p.m. Each evening will be given to the general assemblies with featured speakers and events, followed by the new production reviews and closing worship.

The workshop closes Friday noon after a morning of the work groups and closing assembly. Throughout the days there will be ample opportunity to browse in the audio-visual library, book library and equipment exhibit. Leading audio-visual companies exhibit their latest equipment at these International Workshops.

The University of Southern California has set aside space in two dormitories to accommodate 150 delegates . . . $2.50 per night. There are also hotels, motels, and accommodations in private homes which may be reserved through the University Housing Bureau. Lunch and dinner will be served the delegates, Saturday dinner through Friday lunch at a cost of $21.00. Breakfast is not included but may be secured at the university cafeteria. The registration fee for the workshop is $20.00 per delegate. Members of the delegate's family six years of age or older may register for $1.00 each.

Forms for registration may be obtained from the offices of parish education of the American Lutheran Church or the Augustana Lutheran Church. The University of Southern California will hold a post-summer session in audio-visuals August 6-17. The folders on which the registration form is printed gives information about the post-summer session.

Opportunities for New Insights

NEW insights do not come as a bolt from the blue. They grow out of a good book, a work of art, a sermon, a lecture, a conversation with someone more profound than ourselves or an experience beyond our usual circle of space or friends. Thousands of teachers have traveled thousands of miles to attend the Triple T schools, for example, and have returned home with new zeal and renewed imaginations because they have shared in creative experiences with other teachers under the leadership of persons skilled in teaching. The word has come to us these past years from all over the Church that revolutionary changes have taken place in people and church schools because of the Triple T program.

Faribault

It is because of the possibilities of such new insights that I wish to recommend another opportunity to our teachers—the Faribault Summer School of Christian Education. This is one of the country's outstanding laboratory schools for workers in Christian education. Local congregations often pay the expenses of persons attending the Triple T and the Together schools. Congregations would be investing their money well to send one or more persons to the Faribault Summer School.

Eleven Days

The school is in session for eleven days from July 9 to 20. Teachers of all age groups from Nursery through Senior High are eligible to register. The faculty is selected from outstanding Christian educators in the United States and Canada. The purpose of the school is to help individuals become skilled teachers through observation and experience in actual teaching situations. It is designed for the Christian education workers in both small and large churches. The cost for the eleven days is $7.50 for tuition and $45.00 for board and room. The school is held in Faribault, Minnesota. The 1956 publicity folder will be avail-

able in a few weeks. I will be happy to send a folder to anyone interested.

Camp Conferences

There is great need for new insights in the Church's camping program. In some of our conferences the children's camps are under the direction of the conference commission on parish education. That is the way it should be, for the conference commissions on parish education are in the best position to give the camps status and to avoid over-emphasis on any one phase of the Church's program. Persons responsible for camps would do well to get to a 1956 Regional Training Camp, held under the auspices of the National Council of Churches.

Here is a list of the camps:

Ohio—Camp Wanake, Beach City, Ohio, April 23-27
Director—Miss Aileen Sanborn, Box 871, Nashville 2, Tennessee

Oregon—Camp Arrah Wanna, Weeme, Oregon, May 7-11
Director—Rev. Joseph Ball, Box 871, Nashville, Tennessee

Wisconsin—Camp Anderson, Green Lake, Wis., May 7-11
Director—Mr. Paul Weaver, 22 South State St., Elgin, Ill.

New England—Camp Union, Greenfield, N. H., September 10-14
Director—Rev. Arthur O. Phinney, 28 Havemeyer Place, Greenwich, Conn.

Texas—Camp Cho-Yeh, Livingston, Texas, November 21-30
Director—Rev. Ed. L. Schlingman, 1505 Race St., Philadelphia 2, Pa.

Kansas—Meer's Park Camp, Ottawa, Kansas, April 30-May 4
Director—Miss La Donna Bogardus, Box 871, Nashville 2, Tennessee

The Cost

Another training camp will be held in South Dakota or Wyoming. The place and the director will be announced later. The tentative cost, according to a letter from the chairman of the Committee on Camps and Conferences, is $28.00 per person, except in the Texas camp. There the cost will be about $50.00. If you wish more information write to Ed. L. Schlingman, 1505 Race St., Philadelphia 2, Pa.

If ever I build a church I will put this sign on every door: "You are not too bad to come in. You are not too good to stay out."

—Origin unknown.

The Church Has an Adult Education Program

A Book Review

By L. H. WESTBERG

FOR many years thoughtful church members have said that Christian education, parish education, is not for children only but for all members of the congregation. And sometimes it is thought that the parish education departments of our American Lutheran and Augustana Lutheran churches do not have an adult education program. The fact is that our departments along with the United Lutheran Church Board of Parish Education have for years produced a high quality curriculum for adults. Church schools not using the courses either in formal schools such as Sunday School, Vacation School and special schools or in informal situations such as the programs of the auxiliaries are missing opportunities for deepening the spiritual life of the adult congregation.

The Awakened Heart, by Robert W. Stackel
The Muhlenberg Press, Philadelphia, Pa.
Pupil's Book 65 cents, Leader's Guide 25 cents.

Here is a book which can be read as a personal study or can be used as a course for both adults and high school youth. It is a book about ways to cultivate the devotional life. Lent would be an ideal time to introduce it in your school or organization.

In his preface to the book, the editor, Gustav K. Wiencke, writes:

"The cultivation of personal piety has always been an emphasis of the Lutheran church. It is a natural outcome of an insistence upon personal faith and acceptance of the gospel. The very person of Jesus makes such piety attractive.

We sense that his poise and balance were rooted in the quiet hours in the lonely wilderness and upon the mountaintop.

"But there is a dismaying gap between the actuality of our own life and this ideal of a life naturally and firmly rooted in prayer and personal communion with our Lord. Nothing but the actual practice of personal devotions will in any way bridge that gap.

The How

"It is at this point that *The Awakened Heart* begins. Individuals and groups . . . will find the book a practical, step-by-step introduction to the actual practice of personal devotions. It is a book on the *how* of personal devotions."

Devotional booklets are sold by the millions. Whether they are regularly used is another matter. Sometime ago I was arranging an itinerary for a visitor from a foreign country. While he was in a certain large city we desired him to reside with a Christian family, a wholesomely pious and devout family, a family where they had regular daily devotions. I sought help from a pastor of one of the large congregations in that city. He did not know a single family in his congregation which he could recommend.

Years ago an acquaintance of mine, an adult Lutheran, said he wanted to have daily devotions and to have a prayer life but he just did not know how to go about it. Robert W. Stackel is willing to start right there with my acquaintance and gently to lead him to the high ground of personal prayer and worship.

Cultivation Necessary

That is what makes *The Awakened Heart* such a helpful book or course during Lent. It starts with the question, why private devotions? "Take, for example, two peach trees. One is wild and has three or four tiny, hard peaches growing on it. The other is a cultivated tree, and it yields bushels of sound, luscious fruit. True, God makes both peach trees grow, but it is man's cultivation and care that makes a difference. We cannot expect God to make us grow spiritually as we ought unless we cultivate wholesome devotional practices. They make a difference in how God can make our Christian life grow." At the close of this first chapter is the first "how" section—suggestions on talking the chapter over and ways for putting what is learned in the first chapter into practice.

The second chapter is entitled "What Do You Believe?" There is an absence of confusing theological formulas here. Down to bedrock the author gets with these

simple statements and accompanying clear amplification:

1. We are all children of God.
2. We have broken this relationship by our sins.
3. In Jesus, God offers to make us one again with Him.
4. In gratitude we dedicate our life to God's will.
5. God gives us His Holy Spirit to help us live this transformed life.

Again, as well as through the entire book, the chapter closes with the sections for practical application and fellowship, "Talking It Over" and "Putting It Into Practice."

Time and Times

How typical the reactions by which the author begins his third chapter: "Every morning I have to rush to get off to work," "At night when I come home, it is often so late and I am so tired, that I'm in no mood for private devotions," "Where could I find any privacy in our three-room apartment?" "How much time does it take?"

Two times of the day seem psychologically best suited for personal devotions, the author writes —the beginning of the day and the end of the day. Both of them should be used. How much time should be spent? Fifteen minutes is the minimum—five minutes for Bible reading, five for meditation upon that reading and applying it to our life, and five minutes more for prayer and praise. Then come the suggestions for eliminating the distractions. Choose a place that offers greatest privacy, weave any distraction into meditation and prayer. If the rain beats against the windowpane, pray, "O Father, we are grateful for the rain, etc." Audible reading is an aid to concentration. Use shorter prayers if long prayers tempt the mind to wander. Make God's presence real in devotions, like the man Clovis Chappell tells about, who placed an empty chair beside the bed when he knelt and tried to imagine the Lord sitting in it.

Something Happens

Thus the book leads us. Other chapters are on how to read the Bible with understanding, techniques for Bible reading, practice in prayer, the art of meditating, how to use a hymnbook in devotions, how to use the catechism and devotional classics, solving personal problems. Everywhere in this little volume you find helps for your own devotional life at whatever level it now stands.

"Imperceptibly something happens to him who practices daily communion with God. The habit of living in God's presence and

consulting His will sends out branches that reach and fasten upon all of our life. It is no longer confined to a devotional period, but forms the pivot of every decision, big or little. That pivot is in our answer to the question, 'What is God's will for me about this matter?' . . . If a person . . . develops this habit of living in God's presence and consults His will on all matters, he has all the rest of his life before him to enjoy its practice."

THE CHURCH SCHOOL TEACHER readers should help themselves and others develop this habit. *The Awakened Heart* can be your fresh starting point.

The difference between the Spirit-filled life and the life that is not filled with the Spirit is the difference between life abandoned wholly to the will of God, and a life that wants to have its own way and please God too. Abandonment is that of which it is most easy to speak, and yet it is the one thing from which all men shrink. Men are quite prepared to sign pledges, to do any amount of work, even to sign cheques or give money, if only God will let them have their own way somewhere in their life. If He will not press this business of adandoment, if He will not bring them to the Cross, they will do anything; but they draw back from the place of death.

Yet it is only in that place that the Holy Spirit is able to flow out into every part of the life and energize it, until in all conduct Jesus is crowned Lord, and the fruit of the Spirit is manifest in character. Nothing can take the place of abandonment. Some there are who attempt to put prayer where God has put abandonment. Others profess to be waiting until God is willing to fill them. Both are wrong! While they think they are waiting for God, the fact is God is waiting for them. At any moment, if they yield to the Spirit, He will sweep through every gate and avenue and into every corner of the life.

G. Campbell Morgan in
THE SPIRIT OF GOD
(Fleming H. Revell Company)

EAST, WEST . . .

Making Your Home a Happy Place

By SIDONIE MATSNER GRUENBERG

IT was crazy. Not one of them could sing. Yet every Thursday evening the whole family gathered in the living room—and sang.

Sometimes they used the radio for accompaniment, sometimes the phonograph. Sometimes they sang without music. When you know that there were six children in this family, ranging in age from four to sixteen, can you understand why the neighbors complained?

Did the family stop singing? Yes. For about six weeks. Then they moved from their large apartment to a house of their own, where they could sing to their hearts' content without disturbing anyone.

Why did this family "song-and-noise-fest" mean more to them than the convenience of their apartment? The answer is that in spite of the fact that all they ever produced in the way of song was a kind of loud, happy noise, this family had discovered one way to make their home a happy

Sidonie Matsner Gruenberg is editor of "The Encyclopedia of Child Care and Guidance."

Of course, there are some good programs on television. The whole family should enjoy them together. But families are finding that television must be taken in much smaller doses and greater care must be exercised in selection of programs. There is still no substitute for mother and dad and the children playing together. In other words, there is no substitute for mother and dad and the children. That is why you should show your pupils' parents this article.

place. They had found a family activity that all could share and enjoy.

Lots of families take their pleasure together. Some just by reading aloud or going to movies, others by inspecting interesting factories, taking in ball games, and picnicking frequently.

As E. B. Clapp makes clear in "The Encyclopedia of Child Care and Guidance," it doesn't really matter what you do as a family. What's important is that you do something—together!

Encouraging hidden creative talents by making a t i m e and place for them in the home is one way to make the family circle a joy for your children to stay in.

A Good Investment

In one family I know, a high-schooler made a ceramic bowl in crafts class one day. Listening to him talk about how much fun it had been, his father decided to make an investment in an inexpensive kiln so they could make ceramics at home. Father and son didn't know it then, but they had both found a lifelong hobby—one they could share.

Neither will ever be a great artist, but both have profited greatly from sharing this interest.

Families often overlook the great art treasures that are theirs to enjoy in museums and art galleries. Often enough, admission to museums is free, and a family can devote an otherwise dull weekend afternoon to enjoying some of the most stunning art works ever created.

The enjoyment of great art is not limited to city people either. More and more small town and county libraries are setting up picture departments. Use them. Take the pictures into your home and hang them on the wall. Let the whole family see and enjoy great art in a natural setting.

If you're looking for a way to delight the younger members of the family, why not try "family play activity"? Stage your own plays. It's fairly simple once you try and the children love this kind of make believe.

All you need to do is begin with a simple story you all know and love. Use a prince or princess as the main character, and let your imagination do the rest. If you can't do it yourself, turn the job over to the kids. They'll handle it.

No Dull Afternoons

Once you've got your story—and you don't even need to write it down—let the actors f i l l in their own words. Costumes are old scarfs, straw hats, junk jewelry, or anything else that serves the purpose. Try it once, and

you'll never again wonder how to spend a dull afternoon happily with the children.

Family games are another good way to share happy times. Things like chess and checkers or word games are so obvious they are sometimes neglected. All ages enjoy them, and sets are cheap.

Some games, like Monopoly, have caught the American imagination and have been favorites for twenty years. Others are educational as well as fun to play. Astron, a new game, makes geography a pleasure. Going to Jerusalem, a Bible game, teaches children Scripture.

There are many other games available, most of them inexpensive, designed for three or more players of different ages.

From Abraham Lincoln's Message to Mothers . . .

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges, let it be written in primers, spelling books and in almanacs; let it be preached from the pulpits, proclaimed in legislative halls and enforced in courts of justice, and, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

Tailor-made Filmstrips for Better Christian Education

LAST month we gave you a short description of one of the new church school administration audio-visuals. (See page 17 of January issue.) Another of the series, "Plan—For Christian Education," is reviewed this month. You will hear about the third next month. These audio-visuals on church school administration have been designed for use by church school superintendents, pastors, directors of Christian education, teachers, and educational committees. They are a supplement to the Leadership Education Audio-Visual Kit, with which many Church School readers are familiar. "A Mirror to Myself," reviewed last month, deals with supervision in the church school. "Plan—For Christian Education," reviewed this month, shows how to organize a group responsible for Christian education in your local church. To be described later is "Together We Grow" which discusses ways of conducting effective teachers meetings.

The filmstrips may be purchased in one complete set for $21.00 (plus postage). Individually they are priced as follows: $10.00 each for "A Mirror to Myself" and "Together We Grow"; $4.00 for "Plan—For Christian Education." The difference in the cost is due to the records which accompany the first two. "Plan—For Christian Education" has a reading script. You may purchase these filmstrips through your Audio-Visual Departments.

For the benefit of persons new in the field of church school teaching perhaps a few words should be said about the Leadership Education Audio-Visual Kit and the Lutheran Teaching the Bible Series.

The Leadership Education Kit,

generally nicknamed the LEAV Kit, was produced a few years ago by several Lutheran churches together with a number of co-operating non-Lutheran denominations. It was produced for the purpose of enlisting and developing church workers, especially workers in the congregational educational program. Consisting of a series of ten filmstrip units, nine in black and white and one in color, nine records (either in 78 rpm or in 33⅓ microgroove, ten leader's guides and projectionist's scripts, and one carrying case. The entire kit sells for $94.50.

The kit is divided into five subject parts with filmstrips as follows:

Organizational Problems

Under this heading are two filmstrips—"Leads to Leadership," which shows how one man found and trained leaders; and "So You're the Superintendent?" which tells how some superintendents learn to identify and solve some of their problems.

Motivational. There are two filmstrips under this category also—"The Great Adventure," showing how a teacher guided the growth of his pupils (the purpose of this filmstrip is to motivate persons to teach) and "The Growing Teacher," the story of a teacher who through prayer, study, and training learned to know and to love a girl whom she had at first rejected. Her experience in Christian growth is an inspiration to teachers and workers.

Understanding of Persons. There are tragic results when children and adults are taught as though they were alike. The first filmstrip in this section, entitled "No Two Alike," shows the individual differences resulting from varying factors in heredity and home, church and community environment. The second filmstrip, "As the Twig Is Bent," illustrates the various stages in the development of an individual from infancy to adulthood.

Teaching Methods. Under this classification three filmstrips have been produced—"How Persons Learn," "The Teacher Prepares" and "The Teacher Teaches." The first shows the chief ways through which learning takes place; the second tells how teaching can be improved by careful planning; the third outlines methods of teaching. The filmstrip shows these methods being used at one session of a junior class.

Space Limitations and Possibilities. "Making the Most of Rooms and Equipment" tells how equipment and use of space influence teaching and how to make the best use of present rooms and equipment.

The LEAV Kit can be used year after year. Many churches have purchased them. They are a good investment. Our Audio-Visual Departments also loan them to congregations on a service charge basis. Some districts, conferences and zones also have them for loan to congregations.

TEACHING THE BIBLE SERIES is a four filmstrip set consisting of black and white filmstrips and 78 RPM records. They have been produced by the American Lutheran Church, the Augustana Lutheran Church, the Evangelical Lutheran Church, the Missouri Synod and the United Lutheran Church. They are designed for use in leadership education classes, teachers meetings, workers conferences, parent-teacher meetings, institutes and workshops and for counseling new teachers.

Each strip is a short course in itself. Filmstrip I, is entitled "Teaching the Bible to the Pre-School Child." It demonstrates a variety of carefully graded methods of teaching and using the Bible in church schools and the home. Filmstrip II, entitled "Teaching the Bible to Children (6-11)," shows how teachers and parents can lead children, 6-8 and 9-11, in their own study and appreciation of the Bible. Filmstrip III, "Teaching the Bible to High School Youth," is a dramatic story of a teacher's experience in finding more effective ways of making the Bible come alive for his high school pupils. Filmstrip IV, "Teaching the Bible to Adults," offers practical ways of getting adults to use the Bible in class, participate in discussion, and apply the Bible to daily living.

The strips run 15 minutes each. The series price is $40.00. Each filmstrip is priced at $12.00. Order them from your Audio-Visual Department.

NEXT MONTH—

Look for the Quarterly "Helps" articles.

For the Pastor

In the summer of 1954 a significant seminar was held on the subject of Confirmation and Confirmation Instruction. The seminar, sponsored by the Lutheran Intersynodical Committee on Parish Education, brought together persons from most of the Lutheran bodies in America. The findings have been assembled in a series of seven papers. It is our plan to run these findings in the issues of the CHURCH SCHOOL TEACHER. *The first report follows. It is based on a paper given by Dr. Paul M. Lindberg of Augustana Theological Seminary. Others in the group dealing with this report are Robert O. Bertelsen, A. J. Tolo, Lawrence M. Reese and Anton Eggerling.*

While the series will be of most interest to pastors it will be of benefit to all persons involved in the Christian education program—deacons, parish workers, teachers, administrators and parents. Most of the findings are applicable to all pupils. It should be realized that a much better job of instruction during the confirmation years would be done if those preparing the children in the earlier years could work closely with the pastor, and if the pastor was well informed concerning the progress of the individuals in the church school.

THE USE OF ACTIVITIES IN THE CONFIRMATION LEARNING EXPERIENCE

I. *Introduction*

A. *Explanation of Terms*

The learning process refers generally to an observable and describable activity through which pupils go when learning. In the broader sense these activities may include anything that happens in the learning process. The activities included in this section are those on the pupil's side of the learning process.

B. *Guiding Principles*

1. Teaching is best understood as guidance in the learning process.

2. Learning is dynamic and functional rather than formal.

3. Learning must be understood in the perspective of the unity of life.

4. Christian learning and faith are in the totality of personality.

C. *Five Significant Factors*

The use of activities in religious education is supported by the commonly accepted principle that there are at least five factors involved in the learning experience.

1. *Instruction*—by which the specific content to be learned is communicated to the pupil.

2. *Fellowship*—in which the pupil becomes a member of an interactively learning community where the truth to be learned is experienced in mutuality to the increase of learning for the individual.

3. *Example*—by which the instructor specifically, as well as other adults and companions, testify in living evidence of the truth to be learned; and in which the pupil becomes an observer and imitator of truth in action, in addition to being a listener to verbalized truth.

4. *Worship*—in which the learner, through the interaction of worship experiences the presence of God and responds to His presence; thus the learner enters into a first-hand experience of the truth otherwise objectively taught.

5. *Service*—through which the pupil learns by doing, and grows to a living and deepening grasp of the truth.

(It is obvious that these five factors cannot be clearly and completely separated from each other. Instruction stresses more the activity of the teacher. The last four are more in the category of pupil activity, each in its own way serving the purpose of instruction by adding to, disclosing facts and insights, giving meaning and dynamic to the content being communicated so that it is more easily learned and more effectively retained.)

D. *Point of View of Christian Education*

1. Christian education views learning as a complex of inner and outward activities by which one grows in the total life.

2. From the Christian viewpoint, education embraces all activities, inward and outward by which one grows in the Christian faith and life.

3. Christian education holds that it is God who works in man, that he may repent, believe, be reborn and grow in sanctification.

II. *The Implication of Activities in the Confirmation Learning Experience*

A. *In the Light of Stated Aims*

1. "In general, confirmation instruction aims to train and nurture the individual for his personal life of faith and to prepare him for active participation in the full life and work of the mature congregation."

2. The above stated aim is dynamic in character. It implies that the learner shares in the experiences of the truth in which he is expected to live as a Christian and as a church member and to which he is expected to give the allegiance of his total being.

B. *In the Light of Content*

Each area of the curriculum should be carefully examined as to its implication for the Christian experience, and suitable activities included to enable the pupil to participate in the truth of the content being taught.

By way of illustration the following may serve as an example.

Baptism—Baptized children are children of God; they already have the life in Christ. This is a living and growing relationship involving the total personality.

Suggested activities

1. Regular observance of one's anniversary of Baptism

2. Discussion of what behavior is appropriate for a child of God

3. Cultivate association with other children of God

4. Studying and witnessing baptismal services

5. Practicing the elements which nurture the baptismal relationship: prayer, Bible reading and study, etc.

III. *Suggested Activities for More Effective Confirmation Learning*

A. *Seeing and Hearing Activities*

1. Read—textbooks, outside references, church papers, daily papers, and periodicals

2. Look—at pictures in textbooks, art displays, altar paintings, objects, flannelgraph, chalkboards, projected pictures, (filmstrips, slides, movies: commercially produced, produced by class itself or members of the congregation, pictures of institutions of the church)

3. Observe exhibits and displays

4. Study and examine local church building

5. Use television and radio

6. Recordings—class makes its own recordings, recordings of music, speeches, etc.

7. Listen to good music—church, choral, etc.

8. Field trips—

a. To other churches—study architecture, observe worship, symbolisms, observe church activities

b. To institutions of the church—colleges, publication

houses, institutions of charity
c. To social welfare agencies

B. *Oral Activities*
1. Recite in class
2. Express opinions
3. Ask questions
4. Conduct an interview
5. Lead in devotions, Scripture reading, etc.
6. Participate in discussion—class group, committees, panels, debates

C. *Writing and Drawing Activities*
1. Write an essay, report, biography, etc.
2. Workbook exercise
3. Written tests
4. Report on Sunday morning sermon
5. Report on some activity experience
6. Copy Bible verses to be memorized (memory cards)
7. Draw Christian symbols
8. Make charts, maps, diagrams, etc.
9. Draw pictures

D. *Mental Activities*
1. Learn facts
2. Memorize
3. Analyze lesson content
4. Arrive at own conclusions
5. Participate in Bible drills, charades, games, quizzes, etc.
6. Work out logical applications
7. Research on assigned or selected topics
8. Word study (dictionary)

E. *Fellowship Activities*
1. Class social functions—parties, picnics, etc.
2. Young people's groups
3. Sing in the choir
4. Class organizations (officers, committees, etc.)
5. Sports and recreation
6. Contact with pastor—personal conferences, reciting memory work, discussing topics and problems
7. Home experiences
8. Bible camps, conferences, weekend retreats

F. *Project Activities*
1. Make notebook, scrapbook, album, etc.
2. Construct models, exhibits
3. Work projects for the church—making posters, bulletins, landscaping, remodeling, making furniture

G. *Worship Activities*
1. Attend services
2. Participate in class worship
3. Lead in class worship
4. Construct group worship service
5. Participate in home altar

H. *Service Projects*
1. Local church—singing in choir, visiting shut-ins, distributing Thanksgiving baskets, serving

on committees, serving as acolytes, altar boys, "Pro Deo" award and "God and Country" award

2. Local community—religious programs and activities, personal witness and evangelism, social welfare

3. Stewardship—church contributions, [illegible] special missionary gifts [illegible] local church

4. Missionary projects—clothing drive, food drive, rolling bandages, class gift to missionary cause, etc.

I. *Emotional Activities* may be considered in addition to or concomitant with the above. It is essential that the teacher discern the desirable emotional response possible in each activity and guide the learner in the fullest exercise thereof.

Why Not Thank Them?

We may be sure that not even the best of men can outwardly escape criticism. Did not Caesar have his Brutus? Socrates his Meletus? Even Jesus His envious Pharisees? But a man can, by developing a right attitude, find an escape from within.

He begins by admitting that at least some of his criticisms have, in the course of time, proved helpful to him. Looking back, he can see that his own measure of progress has been due not nearly so much to his careless, back-slapping friends as to his unwanted, uninvited critics. These, as he sees years later, have been the "unpaid guardians of his soul."

—Dr. J. Richard Sneed

NEW FILMSTRIP ON PARISH EDUCATION COMMITTEE

"PLAN—For Christian Education"

This filmstrip about a parish education committee in a congregation is one of three filmstrips in the Church School Administration Audio-Visual Kit. Either the kit or individual filmstrips may be secured from your Audio-Visual Department. The cost is $4.00 plus postage.

This black and white filmstrip, one-half photography and one-half art, is 78 frames in length. Because of the various names and duties recommended by different denominations, a general reading script is provided. The person using this filmstrip will use the terminology commonly accepted in our church. Filmstrip content:

1. Frames 1-14. Why the church must plan for Christian education.

2. Frames 15-30. The duties of a parish education committee and how to fulfill these duties.

The filmstrip then presents three different examples of a committee at work.

3. Frames 31-50. A committee faces the problem of curriculum materials.

4. Frames 51-61. A committee plans to serve the people in the neighborhood.

5. Frames 62-72. A committee develops a scheduled plan at a planning retreat.

6. Frames 73-76. Summary.